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RELIGION NOT SPECULATION.

An extract from a Sermon.

I have seen a professor of religion who seemed well nigh dead to the great motives of the gospel. He read his Bible much, and the volumes of theological discussion more. He was punctual in his attendance on public worship, and a careful listener to the preaching of the word. But I did not see him growing in grace and advancing in likeness to Christ, by his private studies, or by the instruction of the sanctuary. And yet he was able to discuss the doctrine of progressive sanctification; and he could demonstrate from the scriptures that all the saints will persevere in holines. He talked of the sovereignty of God and of the richness of his free grace; but when I told him of the outpouring of the Spirt on this church and that, and of the souls that were gathered into the kingdom, he betrayed no emotion. He was ingenious to interpret the sure word of prophecy; but when I spoke of the triumph of the truth & of the progress it is now making to universal dominion, he had little to answer. He understood the gospel in all its doctrines, and he could argue mightily with errorists of every description; but it was always without one symptom of that deep and burning inspiration that glows on all the pages of the Bible. You might see him in the house of God following the preacher through the mazes of an argument with an intensity of interest; but when the preacher came home to the feelings and conscience, his interest was gone, and the countenance that just before kindled with animation was blank and unexpressive of emotion. The result of all these habits was, that the holiness which kindles a glory like the glory of heaven along the path of the truly eminent Christian, shed no lustre upon him. The world called him a noisy polemic, and said—what doest thou more than others?

I have seen an impenitent sinner, who confessed himself to be such, and who was perfectly familiar with the doctrines of the Bible in his earliest days he had been taught the system of Christian truth; and well he knew the arguments by which that system is supported. Proclaim to him the depravity and guilt of human nature, and he would quote a hundred texts of scripture decisive of the doctrine. Speak of the terrors of the Lord; he could refute in a moment the delusion of universal srlvation. Tell of the love and mercy that are offering eternal life to the acceptance of the guilty; he knew it all before, he could discuss & argue, and he could prove it throughout to his own complete satisfaction. All those overwhelming truths that belong to eternity were safely treasured up in his memory, with the questions and answers of the catechism which he learned in his childhood; but they had never come near his heart; and it would seem that the gospel was to him in his maturity, what the catechism was in his childhood—a system of abstract propositions to be commited to memory without one thought of their relation to his own soul.

Do I seem to have been picturing characters merely imaginary? How is it? In the range of your experience, have you met with no such men as I have been attempting to describe? You who call yourself a Christian, do you know any professor of religion like him of whom I speak, who can argue, and speculate, and defend the truth, but never thinks of being excited in view of its import? You who confess that you are still impenitent, do you know any impenitent sinner, like him of whom I speak, conversant with all the truth of God, skillful and strenuous to defend his creed, and yet in all his correctness unmoved by the realities of eternity? and if such men are to be found, how do you account for the character which they exhibit, but by supposing that they are under a deep and deadly delusion—that they have utterly mistaken the very nature of religion—that they have forgotten the application of our text to the realities of an eternal existence?

I say then that I have not been contending with a shadow. The error of which I have spoken does exist, and it may be seen in its deadly operation. And as the messenger of God, I lift up my voice to-day and warn you to deliver your souls from the influence of a sentiment so perilous. Look into your heart and examine your own spirit. You hear the gospel preached; its doctrines are proved, its motives are urged upon you. Does all this enter your understanding and die there, like somthing abstract and unreal? Does it send through your spirit no thrilling emotion? Can it strike no chord of feeling within you? Then I warn you to escape from this perilous delusion. It will ruin you forever. It destroys the very plan and purpose of the gospel. It pours contempt on the overtures of mercy which God is making. It hardens the heart. It stupifies the spirit, it leads the soul downward—and downward to hell.—*Chr. Spec.*

From the Connecticut Observer.

THE SABBATH.

Mr. Editor,—I have just received a letfrom a pious, and very respectable gentleman residing in the western part of the state of New-York, from which I send you a few extracts. He complains, feelingly, of the melancholy effects which must follow the conduct of Christians from the east, who show a disregard to the Sabbath by travelling on that holy day. This is the subject of his letter. He says,

"My Dear Sir,—My heart feels deeply on this subject. The Sabbath is the very encircling wall—the very support and prop of all our religion. Do away the Sabbath, and we become as immoral as the Italians or French—or even as the Hottentots. Let Christians from the East travel through this whole western world, as they are now doing by thousands, and tell us, "we have found out 'a more excellent way' than to observe the Sabbath," and we must either believe your churches are rotten to the centre, or that our Bibles have deceived us.——'What a distressing, deteriorating influence professors are exerting on the community! They go from home in their best livery—much expense is incurred to *appear well abroad*—and one would think from appearances that all was wealth, and riches, & honour at the east. But where is their Christianity? Where their exertions—their expense—their *any* thing, to show us at the west, that piety and godliness are the characteristics of our eastern brethren? Surely, people so anxious to send us the Gospel (for which we are thankful) have no right to rob us of our Sabbaths.' He says, further, that it is useless to send out missionaries to gather churches and preach the Gospel, if those who send them to preach, come themselves and destroy its effects.

This is a subject, Mr. Editor, which may well call forth the lamentations of a Christian.—It may well call forth the strong language of my correspondent—it might almost justify the severest censure. With much difficulty our brethren in the west are building a wall around the garden of the Lord;—can they calmly see it broken down and the tender plants trodden under foot by their eastern brethren? Shall we go forth, and for a slight convenience or a little pleasure, leave a blast upon all the fair prospects of the rising chuches in the new settlements? Every year and every month increases the baleful influence of Christian example, in violating the Sabbath, at the west. It is not now a solitary pedler, wending his lonely way—nor a single family migrating to the wilderness;—the effect of their example would be something;—but it is the rich in their splendour—the fashionable with their train—the honourable with their influence, that are pouring forth by thousands to enjoy the scenery and the accommodations of that prosperous part of our country. Let this mighty torrent sweep over the land but a little longer, and what will remain of regard for the Sabbath? If the barriers of Christian influence and example shall be withdrawn what can roll back the desolating tide? Laws, even if they existed, would avail nothing.—It is the shield of Christianity, and that shield, too, carried by a Christian arm, which, alone can effectually protect the Sabbath. And what must we expect, if that arm drops the shield, and wields, a sword in the ranks of the enemy?

That those who make no pretensions to respect and observe the Sabbath—who, when at home, neglect public worship and the institutions of religion—should travel on the Sabbath, when abroad, is not strange:—that even our Illustrious Guest, educated in a land where the Sabbath is a day for amusement and recreation, should not feel the sacredness of the Sabbath, as those do who reside in New England—and, painful as it has been to the hearts of Christians, and injurious as it may be to the interests of our country—should journey on the day when God commands men to rest, is not wonderful; but that professors of religion should so far forget consistency, and responsibility, as to throw off a regard for the Sabbath, when abroad is not to be tolerated.

I know the excuses which are made for travelling in stages, steam-boats and canal-boats, on the Sabbath; and I know too, of some who have not yielded to them, and yet in addition to a good conscience have found no more inconvenience, on the whole, than others who did yield.

But what are these excuses when brought in contrast with the commandment—'Remember the Sabbath day to keep it holy?' Were these excuses unknown to Him who gave the law on Sinai?—Were they then made an exception to the general rule? Does not conscience, in fact, render the hours which the Christian spends on such journeys, painful—and throw around the mind a feeling of insecurity? Is there an eye in heaven that sees all—that knows all; that takes account of all? And is there an arm in heaven that governs all? Shall we then expect by trampling on this divine law to receive more pleasure than is given to obedience? As to the effect of example, I would suggest a single thought. It is multiplied in the case of those who travel on the Sabbath at the west, a thousand fold, at the present day. In that region are at this season, individuals from every part of our land; to-day they travel together on the Sabbath—tomorrow they separate—next week this example may be mentioned, and its unhappy influence be felt in half the states in the Union. The man must be obscure indeed, who can pass the long-through-fare of our country, and remain unknown. The tale of his wandering may even reach his residence, and limit the influence of his Christian character, before his own return.

AMUSEMENTS.

Extracts from an Essay on the Impropriety and Inconsistency of Communicants engaging in what are called the Amusements of the Age.—By the Rev. Gregory T. Bedell.

Business, and houshold affairs, and the like, are *appointments of God*, in order that the comfort and happiness of ourselves and others may be established. Theatres and balls, and the like, are *extraneous things, neither appointed of God nor sanctioned by his word*, and are occasions of temptation constituted by ourselves. There is consequently an intrinsic difference between the two; and though excess in worldly pursuits is sinful, yet worldly pursuits are necessary—and excess must be avoided; while the simple circumstance of engaging in worldly amusements; such as we have been reprobating, are unnecessary and unauthorized. Others will object, that it is necessary to go to these places, with their sons and their daughters, to introduce them into society, as it would be improper for them to go alone.—This objection is futile, because two wrongs can never make a right; and it is to be feared that this is most generally used as a cloak to cover what they are ashamed to confess, their own wishes. Though I would confine my remarks to communicants, yet I cannot forbear to say that I think this method of introducing sons and daughters into company, is not very much like the apostolic injunction to "bring them up in the nurture and admonition of the Lord," nor does it particularly comport with what the wise man says—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, *but know thou that for all these things, God will bring thee into judgment.*"

It is objected to all this reasoning, that I would thus shut up all kinds of amusement from professing Christians. I answer, that the objection is entirely groundless. I would not debar them from *all* amusements; but I would have them understand what it is meant by the Apostle, when he says, "when I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."—This is precisely the situation in which a professing Christian is, or ought to be; and when he loves, and indulges in, worldly amusements, it is equivalent to saying—*I have sought for pleasure in religion, which I have failed to find:—and I have been obliged to turn again to the world.* This is the language of the hearts of those who love the world and its vain amusements. But the real Christian has higher views; and even putting the experience of the happiness of religion out of the question, there are dignified enjoyments on the score of recreation which belong to him.—There are the charms of literature and science—there are the delights of a rational and enlightened society—the pleasures of conversation—the endearments of domestic life; and an immense variety of social enjoyments which as sun beams are actually sent by the Creator, to play amidst the clouds of life. Can the mere frivolities of pleasure be necessary for a Christian? Is it not in the power of religion to satisfy the minds of its votaries by affording them sufficient employment, and delight, but must they turn to the world for a supply which shall be ample? I should blush for any one, who could make such a supposition. Can a real Christian whose heart has been *changed* from the *love of the world*, & who in the fact of his profession is supposed to "set his affections on things above," can such an one, I repeat, even enjoy the common amusements of the world which are lighter than vanity? If an individual takes pleasure in religion, I cannot suppose that he can mingle with satisfaction in those pleasures from which religion is studiously excluded; and no man is in his proper place when he cannot carry his religion with him. In the theatre—in the ball room—at the card-table, &c. *religion* finds no rest, but is like the dove when first sent from the ark; and the professing Christian who is to be found engaged in these, must of necessity bear about him no peculiar mark of his high calling.

Another objection is, why we see a great many persons of unsuspected piety and high standing, indulge in these things, and even many who do not indulge in them, nevertheless publicly approve them. Am I to think such and such a person wrong, whom I have been led so much to respect, and look to? This appears to be formidable, because the objection has so many examples to adduce. But the voice of many is not always the voice of truth. It is indeed said that "ten men shall take hold of the skirt of him that is a Jew," in the hope of safety; but there are few persons in these days who can bear any more weight than their own sins. In the matter of salvation, I should not like to pin my faith upon the opinion, or the example of any man, but go to the "law and to the testimony;" and the standard of what is to be done and what to be avoided, is not the conduct of a fellow being, be he ever so distinguished for private or public worth. It would be a sorry answer in the day of judgment to the question of the judge—Why didst thou so? to say, I saw such an one do it; or I was encouraged by the advice of another.—Let every one I beseech you look to it individually, and deeply consider the question, "When God riseth up, what shall I say? and when He visiteth what shall I answer Him?"

From the Family Visitor.

A TALE OF WARNING.

In a neighbourhood not more than one hundred miles from the metropolis of a great state, there lived five gentlemen, whose histories, though short, are full of interest and instruction. They had been educated according to the fashion of the day, and had obtained a smattering of various arts and sciences, while they had become thoroughly versed in all the sports which served to kill the time that hung so heavily on the hands of their parents and friends.

At college, they heard, or slept away, a lecture occasionally, attended parties frequently, and circulated their money generously. They left college with the reputation of noble-hearted, clever fellows, without much sound information, without the power of long and deep research, without any fixed principles of action, and free from any habit which the world calls vicious. Amid the joyful anticipations of friends, and with high hopes, they entered upon the duties of domestic life.

The *first* married the lady of his choice; and for a time all seemed to go on well in his family. But after a few years it was observed that he neglected his business and family, for the society of the drunkard and gamester, and it was whispered that he treated his wife with great cruelty when in a state of intoxication. It was evident from the sadness which had settled on her countenance, that something preyed upon her spirits, and was slowly bearing her to the grave. The remonstrances of friends and the disgrace and ruin in which he was involving himself and family, and which he seemed to feel most keenly, were insufficient to produce a reformation.—The habit, the foundation of which was laid in childhood, in giving him his julep every morning as an antidote to bilious complaints having grown with his growth, and strengthened with his strength, had at length obtained a power over him, which nothing but the spirit of God could overcome, and that spirit, as we might expect, did not interpose in his behalf. Of course he was borne on from one degree of excess to another, in full view of its awful consequences, and in violation of the dictates of his conscience, until his wife having been compelled to take refuge in her father's house from his brutal conduct, his career terminated in death at the early age of twenty-eight. He died calling for the intoxicating draught, and cursing his overseer. I leave him with his God.

The *second* inherited a fortune, and married at the age of seventeen. His wife was young, beautiful, and lovely. He respected and loved her, and wished to promote her happiness; but he was fond of gay society, and of its amusements. A wedding or a party, had attractions too powerful for him to resist; and having entered on the scenes usually witnessed on such occasions, he seldom returned to the bosom of his family until sickness brought him to his senses, and conscience began her awful work. And then the consciousness of guilt rendered the thought of meeting his wife, painful in the extreme. His practice was to persuade if possible, a few of his associates to accompany him home, that the attention of his wife might be diverted from his conduct to their entertainment. This course put a period to his life at the age of twenty-two. As the fool dieth so he died—after being five days and nights in a continued state of intoxication.

The *third* descended from one of the most ancient and honourable families in the state. From college he went into the navy, and having served his country in the hour of danger and received a sword as a token of her approbation, returned at the age of twenty-four to his paternal mansion, took possession of his fortune, and married a young lady of the most tender sensibility and the most fascinating manners. She gave him her hand with a knowledge that he had an inordinate fondness for the poisonous bowl; but she trusted to her own power to dash it from his lips. Vain hope! Although she was the object of his adoration, she could not prevent this fatal habit from receiving fresh acquisitions of strength from year to year. She had married him for the honour which wealth and family were supposed to confer; and after a few years of extreme mortification and anguish, she saw him go down to the grave, the disgrace of his family and an object of aversion and disgust to all the wise and good.

With the *fourth* I was intimately acquainted. In him were many elements of a great and noble character. But unfortunately he had no settled belief in divine revelation, and no confidence in the moral character and providence of God. At the period of their marriage, his wife was gay and thoughtless; but afterwards experienced the power of divine grace, and became a devoted Christian. Her mind was of no common cast; and her education was superior to what is common in our country. It was with bitterness of soul that she saw her husband contracting a habit of intemperance. She warned him of his danger—she entreated him, by his love for their tender offspring, one of which already showed an inclination to follow his example, and by every consideration that could touch a parent's heart, not to bring disgrace and ruin upon himself and family. He admitted the force of her reasoning and the foundation of her tears, and promised compliance with her request. But he vainly thought to give up a long cherished habit by degrees. This was a fatal error. Having tasted, he was no longer his own master; and after three years of alternate intoxication and resolutions of amendment, during which he suffered intensely from sickness & remorse, he went down to the grave with the sin of suicide upon his head.

The *fifth* and last gentleman, whom I shall introduce to the reader, is still living, a monument of the mercy of God, and an ornament to the church of Christ. In early life he insensibly contracted the same habit of intemperance, the same love of gambling, the same disregard to the laws and name of Jehovah, which characterized the others. His career of intemperance dissipated his fortune, shattered his constitution, and brought him to the borders of the grave in all the agonies of despair. While waiting the dreaded summons to appear in the presence of his Judge, so keen were the gnawings of the worm that never dies, and so distracted were the powers of his mind, that he imagined that the grand adversary of souls was in search of his, calling him by name, and declaring that he would have him that very night. In this state of partial derangement he continued for several weeks, and to this day he has as firm a conviction that he heard the voice of the evil one, as he has of any circumstance of his life; and he never recurs to the subject without a degree of horror which almost overpowers him. The result, which he ascribes to the special interposition of heaven, was an entire abandonment of ardent spirits of every kind, an acceptance of salvation on the terms of the gospel, and a life of exemplary piety and holiness. Sixteen years have now elapsed since this change took place in his character; and even at this day so powerful is his inclination to return to his former course, that he is afraid to take a drop of spirits even as medicine. Having done this on one occasion, he found his old habit returning with all its power; with many struggles he renounced it entirely and now his maxim is, "*Taste not—handle not.*"

In the foregoing narrative, which affords, but too just a sample of the moral condition of many neighbourhoods in our land, we have a striking illustration of the following maxims. 1. Those parents who allow their children free use of ardent spirits under any pretext, are laying in them the foundation of intemperance in future life. 2. Young men, who are sent to college to spend money and attend lectures when they please, learn more vice than science. 3. Although it be true, in some cases, that the reformed rake makes the best husband, yet the lady who marries him without proof of a thorough reformation, pierces herself through with many sorrows. 4. A confirmed habit of intemperance usually terminates in death and perdition, and is never renounced gradually, and seldom, if ever, without the special grace of God.

MARIA.

THINGS TO BE AVOIDED.

A writer in the Christian Spectator for June, mentions several usages of clergymen in the pulpit, which he thinks had better be omitted. Such as—publishing the banns of marriage at the close of the service—deferring the baptism of infants till the second prayer—commencing the various parts of the service in an inaudible tone of voice—using too frequently the name of the Supreme Being—proclaiming too often the nature of the occasion—requesting the attention of the audience to a sermon—the standing of one or more in the pulpit while the officiating minister is reading his text—repeating the first two lines of a psalm after the whole has been read.—*Rec. & Tel.*

Fragments.

IDLENESS.

God hath given all work enough to do, that there may be no room for idleness, and yet hath so ordered the world that there shall be a space for devotion. He that hath the fewest business of the world, is called upon to spend more time in the dressing of his soul, and he that hath the most affairs, may so order them that they shall be a service to God; whilst at certain periods, they are blessed with prayers and actions of religion, and all day long hallowed by a holy attention.

PRAYER.

For authors to implore the blessing of the Divine Being, on their writings is considered as a species of enthusiasm, by many; yet we find that Dr. Johnson, who was never considered as an enthusiast, made use of the following prayer, on the occasion of his writing one of his most elevated publications—"Almighty God the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly, grant I beseech thee, that in this undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this for the sake of Jesus Christ, Amen."

ENEMIES.

"Enemies are sharp-sighted to spy out our faults, and so may through the divine blessing, prove monitors to us, both with respect to sin and duty."

Religious Intelligence.

INTERESTS OF THE JEWS.

The number of Jews at present connected with the settlement of Count Von Der Recke in Germany, is not far from 20. On account of the jealousy of the surrounding Catholics, he has been obliged to receive more than 100 children of Christian parents n order to screen this small number.

The American Society for Meliorating the condition of the Jews, was formed a little more than five years since; and now numbers 322 Auxiliaries in 15 States and the district of Columbia. Of these, 109 have been added during the past year. The present funds of the Society amount to $14,-321.

The number of Jewish converts at present under its guardianship, is six; two of whom, Dr. Wolff and Mr. Jacobi, have arrived in this country from Europe within the past year. For the benefit of these, as well as others who may hereafter join them,(and it is understood that 18 or 20 on the settlement of Count Von Der Recke would gladly do it,) a commodious farm of 400 acres in the town of Harrison, Westchester co. N.Y. about 30 miles from the city, has been rented by the Society for the term of 7 years, or one if preferred, at a yearly rent of $700, being only 8 1-2 per cent on the estimated value of the farm. A Schoolmaster and Minister of the gospel will be procured, as soon as circumstances permit it.

An agent has been appointed to proceed to Europe, for the purpose of explaining more fully the nature and design of the Institution to Jews and Christians in that quarter of the globe; to ascertain the number, character, and circumstances of those Jews who are now ready and willing to come to America;—also, to solicit donations of money or books, more particularly in Great Britain and Ireland.

Since its institution, four gentlemen have been constituted Directors of the Society for life, by the payment of $50 each; and more than fifty individuals life members, by the payment of $15.

The receipts into the Treasury of the American Jews' Society, in the month of June, amounted to $984 56.

CONTINENT OF EUROPE.

Every day tells us how much is doing in Great Britain for the cause of religion;—but pass once the British Channel, and a very different prospect opens. At the late meeting of the Continental Society in London, some statements were made by Mr. Von Bulow, a native of Denmark, and Professor Tholuck, of Berlin, which no Christian can read without emotion.

Rec. & Tel.

Said Professor Tholuck, "I myself had lived to the age of seventeen, without meeting one whom I could call a Christian." In the Classical School which he attended, the master taught them Christianity as he would the mythology of Homer and Hesiod. He taught them that Christ was a good man, but rather an enthusiast. The University of Halle had formerly been the seat of true learning. There the good Professor Frank had founded his Orphan School, and taught pure Christianity; but now above 600 Students in Divinity were taught only Socinianism or Deism. The kingdom of Prussia is rather more highly favoured; the influence of the king is felt, and upholds true Christianity. In the Duchy of Weimar, there was no preacher of truth; and a pious physician who used to preach the gospel and hold Prayer Meetings in his house, was summoned before the authorities,& condemned to heavy penalties.—"However," said he, "in the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower, so now true religion is beginning with nobility, and influencing the poor. In Pomerania, three young noblemen of Deistical principles, had lived many years in mutual quarrels. Being brought to the knowledge of Christiainity, they became peaceable men, & all united in preaching the gospel, either in their own castles or in the open fields; and now above 20 Pomeranian noblemen follow their example."

PERSECUTION IN SWITZERLAND.

Three religious denominations of Christians in England, have passed resolutions expressing their astonishment and sorrow, that "a severe persecution has been for more than a year, exercised upon peaceable citizens, of spotless moral and political character," in various parts of Switzerland, particularly the Canton de Vaud, for no alleged crime but the fact of their thinking it their duty to dissent from the church establishment of that country.

[*Rec. & Tel.*

SANDWICH ISLANDS.

The Missionary Herald contains an account of the burning of the meeting-house at Honoruru, on the Island of Woahoo. This event took place May 20, 1824; and there was some reason to think it the work of an incendiary. Two days afterwards, Krimokoo, the prime minister gave orders that another house should be erected at the public expense,which was accordingly done. Dimensions within the posts, 70 feet by 25. It was dedicated July 18th; on which occasion Mr. Ellis preached from Acts xvii, 24. "God that made the world and all thihgs therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands."

From the New-York Observer.

INUNDATION AT SERAMPORE.

Destruction of the Mission House.—In 1812 the extensive printing establishment of the Baptist Missionaries at Serampore, valued at more than $50,000, was destroyed by fire. It is now our painful duty to announce that the same mission has sustained a new calamity, of probably far greater extent, in consequence of the ravages of another element. From the English papers received by the late arrivals it appears that accounts have reached London of an unexampled rise in the Ganges, which has been attended with the most destructive consequences. One of the missionaries at Serampore writes that the waters of the river swept away, in that place and its vicinity, several hundred houses, and drowned some thousands of the inhabitants. The large Baptist Mission House, in which were all the printing presses was nearly destroyed, although some part of the paper and types was saved, as were all the manuscripts. The large new college was not injured, having been built on higher ground. The venerable missionary, Dr. Carey, was in the missionary house at the time, (in a convalescent state after a fever,) and as the waters advanced he was with difficulty removed; soon after which the walls fell, and all was desolation. It is supposed that all the towns and villages on the river have been similarly affected, but we must wait till the next arrivals for further particulars.

MONTHLY CONCERT.

At the Monthly Concert last Monday evening, says the Recorder and Telegraph, was communicated the afflicting intelligence of the death of that most interesting Cherokee convert John Arch. He died at Brainerd on the 8th of June, aged about 27; having been sick rather more than three months. The first notice received of his illness by the gentlemen at the missionary rooms, was dated March 12th. At that time, however, he was so well as to be engaged in translating the third chapter of John's Gospel into the language of the Cherokees. In this performance he gave entire satisfaction, and more than satisfaction, to all who were capable of estimating its merits; and as a proof of the interest which was felt in its perusal—it is believed to have been copied hundreds of times. The greatest part of the Cherokees can read in their own language, by means of the alphabet invented by Mr. Guess.

The expressions of confidence and resignation repeatedly uttered by John Arch during his sickness, afforded abundant proof that the God he had served when in health, was now placing under him the everlasting arms. Having proceeded to Athens for medical aid, he was with some difficulty brought back to Brainerd on the 12th of May, his health being much worse than when he went. Yet he could calmly say, "God is good and will do right." On another occasion, he said "I feel willing to trust myself entirely in the hands of Christ." Not long before his death, in conversation with one of the missionaries, he said, "Pray that I may enjoy the presence of God." About the last words he spoke, when he found he was "going," as he expressed it, were, "Well, it is very good."—He was buried by the side of the late lamented Dr. Worcester.

The manner in which he was first brought to the knowledge of the truth, is remarkable. Having been educated as a hunter almost from infancy, he had acquired extraordinary celebrity as a marksman; so that, whenever engaged in a hunting party, it became a matter of course that he should bring home a greater quantity of game than any other person. His mortification was therefore extreme, when, in consequence of having a poor gun, he saw his dearest reputation failing. He resolved that he would hunt no more. Happening to be at Knoxville, December 1818, while under the influence of this depression, he saw Mr. Hall, a missionary at Brainerd, (then Chickamaugah,) who informed him of the school in that place. He immediately returned home, took his gun, and set off for the school. *After travelling 150 miles, he arrived at the station, told the missionaries he had come to attend the school, and offered them his gun, which was his only property, for clothes. We are informed his appearance was so wild and forbidding, that the missionaries hesitated to receive him, especially as he was supposed to be not less than twenty years of age. But he would not be refused. They took him upon trial. It was not long before he discovered an anxious solicitude respecting his soul, and soon gave the most satisfactory evidence of piety. His thirst for knowledge was ardent, and his application and proficiency in learning were gratifying. In ten months he could read and write well. Sometime after he became serious, he was falsely accused, by some one of his schoolmates of doing an improper act. Concious of his innocence, he could not well brook the charge. That evening and night he was missing, and the next morning it was concluded that he had absconded. But in the course of the forenoon, he made his appearance.' On being questioned respecting his absence, he made this reply: "I felt angry, and knew that it was wicked. But I could not suppress it. I therefore went to seek the Saviour, that he might reconcile my heart." It appeared, that he had spent the night in devotional exercises. He was at length admitted to the church, and, from that day to the present, has sustained a good Christian character. He has been much employed as an interpreter, both at the different stations, and in the evangelical labours of the missionaries in various parts of the nation.

*What follows, was read from the Memoir of Catharine Brown.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of $2931 during the month of July. Of this sum $800 were remitted by the Rev. Damon Young of Cambridge, Mass. from a person unknown, for the purpose of circulating the scriptures in Arabic among the descendants of Ishmael; $277 50 were from the New-York Female Bible Society; $233 21 from the Rhode-Island Bible Society; $175 from the Washington co. Bible Society; $150 from Ostego co. Bible Society; and $119 from the Bible Society of Morris co. N. J. The following clergymen have been made members for life by the ladies of their respective congregations: Rev. Allen Greeley of Turner, Me. Rev. Aaron Williams of York district, S. C.; Rev. Silas Churchill of New-Lebanon, N. Y. and the Rev. Damon Young, of the Methodist church at Lechmore point, Cambridge, Mass. John Pintard Servoss, infant grandson of John Pintard, L. L. D. of this city has also been made a member for life by his grandfather.

N. Y. Obs.

It is pleasing to notice the formation of 56 Missionary Associations, as recorded in the present number of the Herald. The benefit of this mode of organization, if we mistake not, is already perceptible in the increase of receipts; and, we doubt not, will be perceived more and more.

The receipts of the Board from June 21st to July 20th inclusive amounted to $5,543; besides more $1000 in a way of legacy, $194 towards a permanent fund for Corresponding Secretary, and $52 for Mission College in Ceylon.

Among the donations recently made to the Board, is 100 dollars, as a token of gratitude for the recovery of a child from sickness; and 300 dollars from a clergyman, on the day he became three-score years old.

RELIGIOUS SUMMARY.

The corner stone of the General Theological Seminary of the Protestant Episcopal Church in the United States, was laid at New York, on Thursday, the 28th ult. In the hollow of the stone were deposited the Bible, the Book of Common Prayer, the Homilies of the Church, and the documents relative to the Seminary.

The collection taken up in Lexington, Ky. on the anniversary of Independence, in aid of the American Colonization Society, amounted to $48.

It appears from a Detroit paper, that several United States soldiers were recently tried in that city, for fishing on one of the public wharves on the Sabbath. One person, also, was fined eight dollars, for permitting tipling in his house on the Sabbath; and another was fined five dollars, for running a horse through the public streets. The respect for sacred institutions, and regard to good laws, that are indicated by these examples, are highly creditable to the place, and worthy the imitation of other cities.

In Liverpool, there is a very large ship, or floating chapel, fitted up for preaching to seamen, besides extensive rooms, and a large sail-loft for Bethel prayer meetings *every night*.—The meetings are generally crowded. At Bristol there are two floating chapels.

Rev. John H. Rice, D. D. of the Theological Seminary, Prince Edward, Va. has been recently constituted a Director for life of the United Domestic Missionary Society, of N. Y. by an unknown friend.

"The Boston Female Juvenile Society" have presented a complete set (42 vols. quarto,) of Rees' Cyclopedia to Waterville College.

Worcester Prize Essay.—A correspondent, says the Recorder & Telegraph, wishes us to state that the particular object of the "Worcester Prize Fund" at Williams College, appears by many to have been misunderstood. The design is *not* to award a premium for the best essay on "the evils of intemperance,"—but to engage men of talents in devising a remedy for those evils.

REV. MR. IRVING.

One of the editors of the New-York Daily Advertiser, now in London, thus speaks of this celebrated preacher.

On Sunday I went to hear the Rev. Mr. Irving. He preaches in a very small chapel at present, but a new building is erecting for him. I listened attentively to a sermon of upwards of an hour in length. His manner of preaching I was not pleased with. I think him very awkward. He keeps both hands moving constantly and his fingers bent the whole time as though he was holding something in his hands. His articulation is distinct, but at times he is so slow and apparently embarrassed that he fatigues. There is nothing like passion about him, or eloquence; but he is what I call a cold preacher—yet I was much pleased with parts of his sermon which were full of plain illustrations, taking his hearers into places with which many of them were familiar, and making comparisons between temporal and spiritual things in a clear perspicuous style.

The London papers speak of a rival this year to the popularity of the Rev. Mr. Irving. Mr. Benson, who preaches in St. Giles Church, is the *fashion*. He is represented to be, in manner and style, a striking contrast to the Scottish apostle.

REVIVALS.

CHEROKEES OF THE ARKANSAW.

The cheering information was communicated, that the Holy Spirit is manifestly present among the Cherokees of the Arkansaw. Meetings began to be more than usually frequented, as early as the latter part of January. About this time Mr. Washburn (one of the missionaries at Dwight) visited a settlement of Indians at Mulberry, further up the river. He called on every family about 30 in number, and was received with kindness by them all. Not one individual, except some infidel whites, but was willing, and even anxious, to receive religious instruction. Many seemed impressed; and on the Sabbath, every individual in the settlement, with the exception of the above mentioned, was present at public worship. The journal of the missionaries as published in the Herald, is brought down to the last of March; at which time the prospects continued favourable. The harvest seemed white, and ready to be gathered in.—*Rec. & Tel.*

REVIVAL AT CAREY.

Rev. Isaac M'Coy, the Baptist missionary who is stationed at Carey, among the Putawatomies, 100 miles N. W. of Fort Ann, (Ind.) in a letter to a friend, inserted in the Baptist Magazine for August, says:

"You have heard of the grace that has been experienced in our family& neighbourhood since last summer. The fruit that has been gathered of this good work, has been eight white men in our employ, eleven of our Indian pupils, an aged Putawatomie chief and an elderly Putawatomie woman. Another of our pupils was some time ago approved by the church, but he "fears that he is not good enough to be baptized;" and on account of these scruples, his baptism has been delayed. His deportment and conversation are very satisfactory. There are others of our neighbours who we believe are serious. In our family, however the religious excitement seems to have abated, while prospects in relation to the neighbours are rather improving than otherwise. Greater numbers assemble to hear preaching than formerly.

"Our young Indian converts continue a weekly prayer meeting, which they introduced some mouths since. Some of the larger males assist us materially in our missionary labours among the natives; particularly as interpreters, and in praying in public worship, &c."

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 16, 1825.

RELIGION AND POLITICS, NO. V.

"What has Religion to do with Politics?"

The object of the last essay was to inquire what traits of excellence are necessarily included in the character of a good ruler. These, we found to be,

1st, Talents suited to the nature of the employment:

2d, Political virtues:

3d, Moral virtues:

The fourth particular under this head, which relates to Christian piety, shall constitute the theme of the present essay.

Every one who knows the worth of true religion, will readily admit, that the possession of it must greatly add to the value of even the most exalted characters. This world indeed has its ranks of society; and individuals are often placed at remote distances from each other, in the scale of elevation. Nor is Religion allowed to speak evil of dignities. Her precepts require that kings, and princes, and rulers, and masters, and parents, should govern those who are placed under them, in the fear of the Lord: and that subjects, servants and children should render all due obedience, not as men pleasers, but with singleness of heart. The dignities of this world, however, are soon to be laid in the dust: and even while they exist, they can plead no exemption against the duties of religion. Vital piety is no less necessary to the prince on the throne, than to the mendicant in rags; and the time will speedily come, when no other trait of character will have any value in the eyes of the universe.

But while religion is equally required of every son and daughter of Adam; and is a thing of equal worth to every individual who possesses it; the extension of its influence in community is greatly dependant on the station in which it is found. The most obscure individual, it is true, can readily find his own little circle of influence among his friends and associates, and his pious example will often carry reproof into the higher ranks of society; but there is an energy, a power, a diffusiveness to the pious influence of one who is high in station, which none can fully estimate, and which is unknown in the lower walks of life; and it will hereafter be the very climax of millennial glory, that kings and princes and rulers shall become nursing fathers to the church: and that they shall do this in strict consistency with the principles of civil and religious liberty. The real worth of religion will then be distinctly seen; and pious men will be chosen to office in preference to all others.

Piety alone, however, does not qualify men for office. In the apostolic days, not many wise, or noble, or mighty were called in the fellowship of the gospel; and even at the present day, when Christians are no longer an obscure sect, we frequently find in the circle of our acquaintances, that men of the greatest talents are at heart the greatest enemies of true religion. The most honourable exceptions against this remark are often to be met with; but it is a truth which cannot for a moment be disguised, that examples of deep toned piety are comparatively few among the eminent patriots and civilians of the day; and it is not less remarkable, that among all those who are held in nomination, by any party for the higher offices in community, the number who appear to be eminent for their piety is extremely limited.

What then is to be done? The Christian is certainly bound, in all situations, to show his preference for men of true piety. The safety and welfare of his country is made to depend on the character of his rulers. Fidelity to his divine Master requires that he give no countenance to the idea, that vital religion renders men less qualified for office, than the shadow of it does without the substance. He is to bear decided testimony against the conduct of those who would exclude the influence of Christian piety from the councils of the state. And, if he cannot do this, without withholding his vote from all those who do not give evidence of real piety, then let him withhold it—let him utterly refuse to countenance the election of any one who does not give decided evidence of being a humble follower of Him who has the hearts of all men in his hands, and who can turn them whithersoever he pleaseth.

For ourselves, however, we have no idea that such a step is necessary or advisable. Civil government, in many respects at least, must be viewed in the light of a human institution. For the most part it takes cognizance of external actions only: and, it never penetrates the heart any further than is necessary to ascertain whether certain of these external actions were the result of design or accident; or whether the person implicated was sane or insane at the time of the transaction. The laws of God, indeed, require perfection in the "inward parts;" & that good actions should flow out as a necessary result—but the laws of men are predicated on the acknowledged depravity of our species; and attempt only the restraint of the grosser vices, and the enforcement of such external duties as are necessary to support the bonds of civil society.

The institutions of religion and civil government are, in this point of view, totally distinct from each other. Vital piety is absolutely indispensable to him who would sustain his membership in the one; and strict external morality is necessary to him who would fulfil all the requisitions of the other.

While, therefore, vital piety must be acknowledged to fit its possessor for increased usefulness in every station in human life; and while the man who possesses it, must be allowed to give the surest bond of security for his own good conduct in any station or condition in which he can be placed; and should hence, receive the decided preference of the true patriot and the real Christian,—it must yet be remembered, that civil government *of itself*, makes no such demand. It indispensably requires, that men who have natural and cultivated abilities, and who possess both moral* and political virtues, should be intrusted with the administration of justice; but farther than this, it pretends not to go. Men who are thus qualified, have in a *mere political point of view*, the same qualifications for office that the Christian possesses, & the same right to the free suffrages of a republican community. And this, in our view, is the true definition of the claims of civil liberty. These claims the Christian himself is bound to support. Nor should he by any unreasonable course of conduct, do any thing to disparage these claims,—or to destroy the power of his own influence by needlessly exciting the clamour of popular prejudice.

If it then be demanded of us, to state in plain terms, what course is to be pursued by the Christian freeholder, we answer, let him in the first place, refuse to vote for any man who does not, in his opinion, possess in an *eminent degree*, those peculiar qualifications which a *civil community especially* demands; and among all such as possess these qualifications, let him show his steady and decided preference to those individuals who in the judgment of charity, have the *farther* qualification of personal piety. This will be to act consistently. Let him not *refuse* to vote for men who are destitute of this last qualification, while they possess every other requisite; because by the very terms of civil society, such men have an equal share in the general rights and privileges; but the moment that any one shows by his vote a decided *preference* for such men *when better ones* are in nomination; he *then* betrays his insensibility to the interests of true religion; and shows that whatever motives are operating upon him, they are not those of Christian patriotism. For the latter asserts, that *other things being equal*, the man of true piety is always the fittest to be intrusted with the administration of justice.

* We use the term moral in its popular sense, to indicate the *externals of Christian* morality.

"By their fruits ye shall know them."

The predominance of bad men in any community, is a conclusive argument against the nature of that community; and he who can, consistently with his principles, lead an immoral or irreligious life, has certainly embraced a wrong creed.

The substance of the following anecdote was lately communicated to us, by a respected friend at the east.

Not long since, in the city of ——, a *Universal preacher*, while giving out that himself was some great one, happened to fall in with an obscure clergyman of the Congregational order, who, nevertheless, possessed some knowledge of human nature, and was not deficient in native intellect. The former repeatedly challenged the latter to engage in a public disputation, which, of course, he saw fit to decline. But fearing at length, that his reserve would be misconstrued, he consented to meet the Universalist in the presence of his own adherents, on condition that each of the parties should be permitted to ask the other three serious questions on the subject of religion; and that each should endeavor to return a plain and decided answer to the questions thus proposed to him. The Congregationalist was allowed to begin, when the following dialogue ensued:

Q. Mr. ——, are you in the habit of praying with your family?

A. No Sir.

Q. Mr. ——, are you in the habit of secret prayer?

A. No Sir.

Q. Mr. ——, do you not swear sometimes?

A. Yes Sir.

It is needless to add that the Universalist was confounded; and that the congregation saw by his own confession, what was the character of the man who presumed to point out the path to a heaven of purity and holiness. But what was still more unfortunate, every argument that could be drawn from the alleged consistency of the man's character, (and who will say he was not consistent,) only tended to show more clearly, that his principles were utterly false and mischievous.

A Premium Offered.—The Southern Intelligencer, of Charleston, (S. C.) mentions that a premium of $100 will be given for the best essay on the question—"What Religious and Political changes have taken place within the past 25

years, indicating the advancement of the Redeemer's kingdom on earth?" Facts are to be connected with scripture prophecy. The essay must be sufficiently long to fill 60 pages duodecimo; and must be delivered previous to the 1st of next March, free of expense, to Samuel H. Dickson, M. D. of the city of Charleston. The name of the proprietor must be given in a sealed paper, so that by the same seal he can afterwards prove property: yet no seal will be broken but the one attached to the successful essay.

We have recently received an interesting letter from Mr. Hudson, one of the western missionaries, which states the gratifying intelligence that Gov. Cass has become decidedly opposed to the project of removing the Indians. We did not expect this of him when we learned that he had undertaken the negociation; nor did we hope so much as this, when we heard that he had failed in the project. The latter we trust, will now be abandoned, at least for the present; and when the Indians shall have made farther advances in civilization, it will then be too late to cheat them out of their possessions.

Ecclesiastical Council.—An ecclesiastical council of the Protestant Episcopal Church convened in Boston, a few days ago, for the purpose of settling some difficulties of a prudential nature, that had arisen between Rev. Dr. Jarvis of St. Paul's Church, and his people. The result is, that Doct. J. will leave his people; though his moral and religious character stand unimpeached.

Emancipation.—We mentioned in a late number of the Recorder, that five instances of slaves emancipated by their owners, had taken place within a few weeks, in the midst of a slave holding population. Four out of the five instances are thus noticed in the Recorder & Telegraph:

David Minge,	emancipated	87,
David Patterson, of Orange county, N. Carolina,	do.	11,
Mrs. E. Moore, Bourbon co. Ky.	do.	40,
Gentleman near Richmond, Va.	do.	60,
	Total,	198.

Indiana Oakley.—A little work of Mrs. Sherwood's, bearing the above title, has just been republished at Boston, and is spoken of as being "peculiarly adapted to the situation of young ladies in schools or academies, where the eyes of parents and guardians cannot reach them." The work contains 108 pages 18mo.

Another New Community.—The Pittsburgh Recorder mentions that a *Co-operating Society* has been lately organized in that city on a plan similar to the one pursued by Mr. Owen. The land is to be purchased; houses, factories, work shops, mills, &c. are to be erected, and schools instituted as soon as a sufficient number of $100 shares shall have been subscribed to warrant the undertaking.

The Supreme Court has been some time in session in this village. Judge Savage presides; many lawyers and gentlemen of distinction are present; and the number of causes noticed on the calendar, and the progress that has already been made with them, show, that at least the business before the court, is managed with despatch.

An article on the subject of Sabbath breaking —an article on Speculative Divinity; and an extract from a discourse on the subject of Amusements—all of which are on our first page, will be found worthy of attentive perusal.

We also finish to-day, our selection from the Christian Spectator on the subject of lyric Poetry, which we hope will be read by every one whose duty it is, to select psalms and hymns during the time of public worship. One circumstance especially, should be borne in mind, viz: that many of what are miscalled the hymns of Watts, were evidently composed for children and for fireside instruction, and not for public worship. This fact is sufficiently proved from the consideration that while these specimens are entirely destitute of every lyrical feature; the same author has produced many others of an opposite character, which have never been excelled by any writer of hymns in the English tongue.

POLITICAL.

DOMESTIC.

Governor Troup and the Creeks continue to be the subject of newspaper remark, and we are glad to find it so. We hope the subject will be kept in agitation till the interests of the Creeks are rendered entirely safe. The Governor has been somewhat *non-plussed* by the late disclosure of facts by Gen. Gaines: but though he desists from farther *military* preparations, he declares that nothing shall prevent him from surveying the Indian lands,—and this, after his own character has been blackened as with ink, in the recent transactions. We know not whether he should be denominated a maniac or a freebooter: but he has certainly no more right to prosecute his surveys of Indian lands, than he would have to come and take possession of the village of Utica. After all his ravings the man must fall,—and the Indians, we trust, will continue the march of civilization.

Albany Pier.—The cost of the new pier in Albany enclosing the great basin into which the canal empties, is stated to have been $130,000. The lots sold at vendue at a clear profit of $69,410. The pier is 4323 feet in length.

Savings Bank.—A Savings bank has been established at Middletown, Conn. and nine hundred and seventy dollars were deposited on the day it was opened.

By the semi-annual statement of the Boston Savings Bank, it appears that its capital amounts to $709,826 39, which is all invested, except about $3000.

It is stated that Commodore Porter has been offered an Admiral's flag in the Mexican navy.

A new daily paper, bearing the title of "Albany Patriot, and Daily Commercial Intelligencer," published by Mr. George Galpin, made its appearance in Albany, yesterday.

The Lockport Observatory mentions that about 70 Indians of the Stockbridge tribe passed through that village, on the 19th inst. on their way to Green Bay.

An elegant steam boat, called the De Witt Clinton, was launched at Cincinatti, Ohio, on the 4th inst. She is to ply between Cincinnatti and Louisville.

The commissioners appointed to survey a road from Chicago to Detroit have performed their duty. The distance is 263 miles. Nearly the whole country is represented as delightful, and excellent for a road, excepting a few miles bordering on the southern point of Lake Michigan where sand and sand hills abound.

In reply to an address of the mayor of Lancaster. speaking of leaving the United States, Gen. La Fayette says—"a parting which I would still more regret, did I not preserve the hope, that *it is not for the last time that I am blessed with the sight of this happy and beloved land.*"

Mowing Machine.—A machine for mowing hay has been invented in New London, by which a man and horse, can mow as much as six men now can.

Exotic.—Some Mocha Coffee has been raised at Philadelphia, by Henry Pratt.

Virginia Convention.—The principal amendments recommended by the Convention assembled at Staunton, were the following:

1. That the several counties and corporations be always represented in the House of Delegates in proportion to their free white population.
2. That the Council of state be abolished.
3. That the right of suffrage be extended to all free male white citizens above 21 years of age, whether freeholders or not.

Cotton.—The price of cotton has fallen in England four or five cents in the pound. The Manchester Gazette of the 16th of June says, that cotton cloth, which in the beginning of May sold for 20 shillings per piece, has been sold within a few days for 15 shillings, which is within one shilling of the lowest price at which it was ever known to be sold.

The Deaf and Dumb, at present in the United States, are estimated to amount to about six thousand. As, in several of the states their number has been regularly ascertained, the aggregate may be accepted as nearly correct.

Different Colors in Mourning.—In Europe, black is generally used, because it represents darknes, unto which death is like, as it is a privation of life. In China, white is used, because they hope that the dead are in heaven, the place of purity. In Egypt, yellow is used, because it represents the decaying of trees and flowers, which become yellow as they die away. In Ethiopia, brown is used, because it denotes the color of the earth from whence we came, and to which we return. In some parts of Turkey blue is used, because it represents the sky, where they hope the dead are gone, but in other parts, purple and violet, because being a mixture of black and blue, it represents, as it were sorrow on the one side and hope on the other.

Distressing Occurrence.—On Sunday last, 15 or 16 coloured people, men, women, and children, the servants of different planters beyond the Eastern Branch, were crossing the river on their way home, from the city of Washington, where they had attended public worship, and had several of their children christened, when, by some accident, the boat was upset, and all perished, except one man and one of the women. [*Col. Star.*

FOREIGN.

Greece.—The last news from Greece confirms the report of the late victories; and there is every prospect that the Turks will end the present campaign in utter disgrace.

Corfu, May 12.—A barque which left Nauplia five days since, brings the following information:—Ulysses, who has never placed his wife and mother, as hostages in the hands of the Turks, as announced in the Oriental Spectator and Austrian Observer, has just surrendered himself into the hands of the Hellenian Government. This artful and courageous chieftain, had revolted against the authorities, with the expectation of acquiring for himself the supreme authority of Attica, Beotia and Phocis; but abandoned by all his soldiers, and too well informed to be ignorant of the fate which awaited him if he sought shelter among the Mahometans, he followed the example which Colocotroni had set him. This event may be regarded as the conclusion of the political troubles of Greece, which had been excited by the influence of foreign agents.

The Hellenian Government has welcomed with the liveliest sentiments of gratitude, the arrival of General Roche, who was sent by the Greek Committee of Paris, among whom are the Chataubriands, the Ternaux, the Fitzjameses and other illustrious personages. He immediately took the direction towards Patras, and it is probable that he will be employed in the final reduction of that place. The Hellenian government is about to send to Paris, M. Calergis one of its members. The choice of such an envoy, shows that the institutions of Greece are becoming settled.

The king of Spain has yet three garrisons on the continent of America; one in Chiloe, near Valdavia, Chili; another in Callao, near Lima, Peru; and a third, in San Juan de Ullua, near Vera Cruz, Mexico.

The following is an extract of a private letter dated Cadiz, May 23.

"You have no conception of the wretched state of this country. There is nothing doing but in the Sherry wine trade. The duties on British manufactures amount to nearly a prohibition, and all vessels are now obliged to come in ballast from London for wines and fruits.

"In 1816 there entered the Bay of Cadiz, of British vessels 296, of which 15 were ships of war; in 1824 there came into the bay 141, out of which there was one ship of war. In 1816 there came into Cadiz bay 52 French merchantmen, and no ship of war. In 1824 there came into the bay 49 French merchant vessels, and 40 ships of war. From this you will easily perceive the difference of trade to Cadiz between the two nations."

The accounts from Madrid state, that Morillo will immediately be sent out as Governor General of Cuba. Morillo is, we believe, in France. —*Pallad.*

Peru.—The Congress of Peru, in consideration of the great assistance afforded that Republic by Colombia; and induced by the rumour of a projected invasion of the latter state, have decreed that the Liberator shall aid it with troops, vessels, and armaments. For this purpose he is authorized to raise by loan $3,000,000. These may be applied to the assistance of any portion of South America, where required.—*Nat. Jour.*

The following paragraph from Rio Janeiro, June 11th is the latest intelligence that has been received from South America.

Our advices from the river La Plata, [Banda Oriental, &c.] leave little doubt that this country and Buenos Ayres will soon be involved in war, on the question of the possession of Montevideo, by the goverament of Brazil. The Patria of Montevideo are under arrest, and are secretly supplied with munitions of war and money, by the individual citizens of Buenos Ayres. They threaten the invasion of Rio Grande, and to set the slaves free, on condition of their joining them.

The London Courier of the 6th, after having mentioned the report of the invasion of Cuba from Mexico, observes—"There would be some danger, we should think, of a project of this kind, if seriously undertaken, producing discussions with the cabinet at Washington, which might ultimately even branch out into others with our own. Cuba is the Turkey of transatlantic politics, tottering to its fall, and kept from falling, only by the struggle of those who contend for the right of catching her in her descent."

Pirates.—Verbal advices from St. Thomas, state that the Governor of that island having received intelligence that there was a pirate in the passage, immediately fitted out an armed schooner, well manned from the garrison, which soon after returned with her prize and, 18 or 20 pirates. The piratical captain and his first lieutenant, were both killed in the engagement. *Bost. Pat.*

Sierra Leone.—By the official returns in August, 1822, it appears that the population of Sierra Leone consisted of 16,671 souls, of whom more than 11,000, were negroes rescued by British cruisers from slavery.

The king of England has subscribed £1000 sterling to the funds of the "Society for promoting the Enlargement and Building of Churches and Chapels." The next highest subscription is that of Sir Robert Peel, £500.

Literary & Scientific.

Mr. Websters Oration on Bunker Hill is most remarkably celebrated. The third edition, making 5000 copies is sold. Perhaps 5000 or more will be sold in New England, and several thousands at the south and west. No production of the kind, has ever received so great a sale. Though not Mr. Webster's greatest effort, it was well suited to the popular occasion, which may be considered one of the reasons of its high celebrity. We are pleased that the booksellers, who paid the generous price of $600 for the copy-right, will be handsomely remunerated.—*C. Watchman.*

A Plea for Africa: delivered in New Haven, July 4th, 1825. By Leonard Bacon, Pastor of the First Church in New Haven. *Open thy mouth, judge righteously, and plead the cause of the poor and needy.* Prov. 31: 9. New Haven, printed by T. G. Woodward, & Co. 1825.

Magee on the Atonement.—We are happy to see it announced by S. Potter, & Co. that their edition of this invaluable work is now ready for the public. It is totally unnecessary for us to say any thing in reference to the work itself, for it is beyond all the praise we could bestow upon it. As a work on the Socinian controversy, it stands unrivalled, and is as yet unanswered, and indeed unanswerable.—*Phil. Rec.*

The Rev. Mr. Purkis, of Laprairie, lately visited the Caughnawaga Indians, taking with him several copies of the New Testament in the Mohawk language, and to his astonishment he not only found that they could read, but understand also. The Indians solicited him to leave some copies with great earnestness.—*N. Y. Spectator.*

Mr. Drummond, the London banker, has founded and liberally endowed at his own expense, a Professorship of Political Economy at Oxford University.

A writer addressing the English Royal Society, talks of *the earthquake, which had the honour to be noticed by their learned institution!*

Just Published, a Discourse, delivered on the Fourth of July, 1825, in the city of Washington. By *Ralph Randolph Gurley*, pp. 21.

Col. John Everett, of Boston, is about to establish a paper in that city, the editorial department of which, Judge Story, Mr. Webster, and Professor Everett are to be contributors.

Union College.—At the late commencement of this institution, the degree of A B. was conferred on *seventy-two* young Gentlemen, and that of A. M. on *thirty-one.*

The degree of L. L. D. on Lewis E. A. Eigenbrot, of Jamaica L. I.

The degree of D. D. on Rev. Angustus Wakerhagen, and Rev. Andrew Wilie, President of Washington College, (Pa.)

The Honorary Degree of A. M. on Hon. John V. N. Yates, of Albany; James R. Lawrence Esq. of Onondaga; Rev Francis Cumming of Rochester; Rev. Charles G. Sommers, N. York; John L. Viele, Esq. and Rev. Paul Weidman.

DEATHS.

At New-Hartford, August 1st, aged 32, of a lingering illness, which she bore with Christian fortitude and resignation, Harriet, daughter of Ammi and Lois Doubleday.

At New-Stockbridge, August 3d, Solomon U. Hendrick, son of Hendrick Aupaumutt, and one of the chiefs of the Stockbridge Indians, aged 29 years. This young chief was a person of superior powers of mind, improved by a good English education. He possessed uncommon dignity of manners, and the most inflexible integrity of character. He was indeed the glory of his nation, and might have been highly respectable in any society. But like many of the Indians, he was the victim of intemperance. This vicious and baneful habit greatly diminished his usefulness, by degrees impaired his health, and laid the foundation of that disease which at length brought him to a premature grave.

In his last sickness he declared his full belief in the Christian religion, and manifested a faint hope that he was a subject of true repentance and faith in Christ. He very affectionately warned his brother and sisters not to put off repentance and preparation for death to a sick bed, as he had done. Before his death he was for a considerable time almost constantly engaged in prayer. He pleaded with God, for Christ's sake, to have mercy on his soul, with the most earnest importunity. Not long before he expired, he was heard to pray nearly in these words: "O Lord, thou art able to save—thou didst deliver Israel out of Egypt—wilt thou have mercy on me and my people." His dying moments, then, appear to have been wisely spent; and though his death was painful and fearful, it was not entirely hopeless; for whosoever shall in truth and sincerity call upon the name of the Lord shall be saved.—*Communicated.*

In South Hadley, 22d ult. Mrs. Mary, wife of Rev. Joel Hayes.

On Friday morning the 22d ult. at Paris, Ky. Rev. John Lyle, aged 55 years and 9 months—and a preacher of the gospel about 30 years. Few preachers of his day laboured in the vineyard with more zeal and success.

He came to his end by a severe illness of 14 days, exhibiting great meekness, patience, and reliance on the merits of the Saviour and wondering at the richness and grandeur of the Scheme of Redemption. He retained his senses to the last and expired without a struggle or a groan.

Obituary notice of the Rev. Epaphras Chapman, missionary to the Osage Indians, extracted from a sermon of the Rev. Mr. Vaill, preached before the mission family at Union, on the first Sabbath after his decease.

The Rev. Epaphras Chapman was born of respectable parents in the town of East Haddam, Conn. He was raised to the honourable calling of a farmer, till his attention was turned to the acquisition of a liberal education. In this he had perhaps no specific object, unless more extended usefulness in the practice of physic, for which he had a natural taste. But God had another use for him. During his collegiate life, he was hopefully called into the kingdom of grace and admitted to the church. He was graduated in the year 1816. After a season spent in instructing youth, in which duty he was successful, he entered the Theological Seminary at Princeton, with a view for the ministry, as he used to say, *if he should be found fit.* He hardly dared to hope that he should be qualified for the ordinary duties of that office. But God had still more momentous services for him.

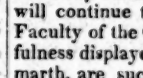
He had but partially completed his studies, when, early in the year 1819, his mind was arrested by the inquiry, from the Board of the United Foreign Missionary Society at New-York, Who will go for us, and whom shall we send to explore the desolate regions far west of the Mississippi, with a view to establish a mission among the Indians? Guided, as we believe, by love to his Master, and a sense of duty, he promptly offered his services. It was a new and an arduous undertaking. Joined by a fellow-student, and a worthy associate, Mr. Job P. Vinal, and having received a license to preach the gospel, they entered on their tour the May following. They proceeded first to Brainerd, the missionary station among the Cherokees in Tennessee; then to the Cherokees on the Arkansas, where they held a council, and made arrangements for a mission. Here they were visited by sickness and suffered much. And it was in great weakness of body that they proceeded to Fort Smith, still higher up the Arkansas. At this place, they providentially met the Osage Chiefs, and had opportunity to conclude their business with them. Here Mr. Vinal closed his labours, in a land of strangers, yet by them much respected, and much lamented to this day. But Mr. Chapman was destined to finish the tour, and conduct *this* mission to *this spot*, the place which he had selected.

In executing his commission, he met the cordial approbation of the Board, and in collecting the missionary family, he performed an important service for his Master, with remarkable promptitude and celerity. He rode day and night through wet and cold. He spared no effort. The existence of the society seemed to hang on his exertions. He had promised the Indians that he would return to them with a mission family, he felt that necessity was laid upon him to do something, and to do it with all his might. In about three months, we, who compose this mission, were collected together at New-York, made our solemn vows, received our commission, and entered, under the cheering smiles of Providence on our arduous journey to this place. We remember the sickness and sorrow that came upon us, the bereavements and delays on the Arkansas, and the hour when we viewed our brother Chapman, as about to resign his breath into the hands of his Master. We recollect how God raised him from sickness, and enabled him to lead on that portion of the family who had strength to follow; till, on the 15th of November, 1820, he again reached the spot which he had selected twelve months before. Here, my brethren, we have laboured, shall I say suffered, yea, and sinned too. Here we have been striving together for the good of these poor Indians. Here Brother Chapman has gone out and in before us. We have united in his prayers, heard his exhortations, seen his engagedness, and known his discouragements. But his course is finished, and his bones are laid in the land where he loved to labour, and among the heathen to whom he consecrated the last five years of his life.

We had been leaning on him to acquire the Osage language. In this study he had made good proficiency, and would soon have conquered the difficulties, and been able to preach without the aid of an interpreter. He had done as much as could have been expected, considering the many obstacles which he was called to surmount. But in the midst of his studies, he is laid aside. All his labours, however, have not been in vain. When we turn our eyes to Hopefields, his beloved settlement, we see some promising fruits of his toils. We all know, that by his assiduous care, aided by Br. W. C. Requa, that little settlement has been brought forward to its present very pleasing state. There he had collected a little flock of Osages. He was leading them along in the path of improvement. He was their spiritual teacher. On the weekly Sabbath, they assembled to receive instruction; and he divided to them the bread of life. The prospect of his permanent usefulness among these poor pagans, was cheering to us all. When, lo! he was remanded back to the dust, and called to give account of his stewardship. His people are now left without a shepherd. May Jesus, the Great Shepherd, preserve them from being scattered.

LOST between Whitesboro' and Utica, or Utica and New Hartford, a red morocco POCKET BOOK, containing twenty dollars in bills. Two dollars reward will be given to the finder, on his leaving it at the Book Store of Merrell & Hastings.
Utica, Aug. 15 1825. 2w59

JUST received at No. 34 Genesee Street one case elegant French
PAPER HANGINGS,
with bordering to match. Also 680 doz. shell and imitation, front and back combs.
THOMSON & LYMAN,
Utica, August 15. 1825. 5w


Wholesale.
J. C. HASTINGS & CO.
NO. 84, Genesee-st.
Have just received a fresh supply of
GROCERIES,
consisting of the following articles:
100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & SchiedamGin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.
Utica, August, 1825. 58tf

Clinton Academy.
THE second term of this institution under its present instructer, will commence on Monday the 15th.
The Examination, which took place on the 3d inst. was highly creditable to both instructer and scholars, exhibiting on the part of the former great assiduity and attention; on the part of the latter unusual industry and success. The Academy during the last term, has been and will continue to be frequently visited by the Faculty of the College. The ability and faithfulness displayed the last term by Mr. Willmarth, are such as highly to merit the public patronage.
ONE OF THE EXAMINERS.
Hamilton College, Aug. 8, 1825.
Tuition in the above institution, will be from 4 to $5.
Board may be had in the vicinity from 9 to 12 shillings. 3w58

NOTICE
TO MANUFACTURERS OF SCYTHES.
THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1825.

JUST received and for sale by Merrell & Hastings, the second number of S. M. Hopkins' CHANCERY REPORTS, with the late Rules of Court.
Utica, August 1, 1825. 3w56

WINES & TEAS.
2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK,
Utica, June 28. 83, Genesee street.

ONE CENT REWARD.
RAN away from the subscriber, on or about the 25th of July last, an indented apprentice to the farming business, named Charles Robinson, aged twelve years; thick set, rather short for one of his age, and dark complexion.
All persons are forbid harbouring or trusting said apprentice, under the penalty of the law.
Signed, SAMUEL R. CLEAVLAND.
Camden, N. Y. August 4, 1825. 3w58

WANTED,
A steady industrious girl, to do the work of a small family. One who can produce good recommendations will receive a liberal compensation. Inquire at this office.
Utica, August 7, 1825. 3w58

NEW YORK STATE
Literature Lottery,
CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. Yates and A. M'Intire, Managers. 66 Numbers—9 Ballots to be drawn.
A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $86 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $6, Halves $3, Quarters $1 50, Eights 75 cents.
Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.
N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.
Utica, July 20, 1825.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the New-Haven Christian Spectator.

(Continued from page 120.)

LYRIC POETRY.

It has been well remarked that "sentimental feeling is the first requisite in lyric poetry," and it is to be regretted that a truth so obvious should have received so little attention from those who have been intrusted with the selection of hymns for the use of our churches. While the psalms, as versified by Dr. Watts, retain much of their original lyric character, his hymns are many of them totally unfit for musical purposes. We should hence infer a more frequent use of the former than of the latter, did not undeniable facts forbid such inference. The hymns in Watts, as well as in Dwight's collection, have in many places, from the practice of the preacher, almost entirely supplanted the psalms, and the sublime productions of the inspired poet, have given place to those which possess few of the requisites for musical expression. If, then, these hymns are to constitute the almost exclusive "medium of public praise," it is highly proper that they should be examined and their defects pointed out. Until this is done, we shall in vain look for a reformation in sacred music. Such impressions have induced us in a very cursory manner to point out some very obvious defects in the above named collection of hymns, leaving the task of minute criticism to those who are better qualified to perform it. In our former number, we endeavoured to expose the defects in a few insulated verses; and in pursuance of the same design, we proceed without any other regard to method, than first, pointing out some that are objectionable from the use of the parenthesis.

Spirited narration may sometimes possess true lyric character, but any thing which should interrupt its thread, would, for very obvious reasons, be fatal to such result. The interjectional parenthesis in the following stanza is therefore objectionable:

"That awful word, that sovereign power,
By whom the worlds were made,
(O happy morn! illustrious hour!)
Was once in flesh arrayed."
Stæle, Dwt. Coll. H. 20.

Here the narration is suspended in order to let in a poetic license of questionable character, and as we have no parentheses in music, the whole is confused. Narration requires a different movement from that of exclamation, and the suspension of the former together with the protracted enunciation of both would inevitably destroy the sense of the whole.

"What shall I do?" distressed he cries,
"This scheme will I pursue,
My scanty barns shall now come down,
I'll build them large and new."
Dwt. Coll. H. 233.

The same objection lies against this verse. The words "distressed he cries" cause a suspension of the principal sentiment. Besides, there is nothing very poetic in the idea of pulling down old barns, or of building new ones.

"Backward with humble shame we look
On our original, &c.

Conceived in sin, Oh! wretched state!
Before we draw our breath,
The first young pulse begins to beat
Iniquity and death."—*Watts*, 57. *B.* 1.

These verses have nothing of lyric character to recommend them, except what may be discovered in the words "Oh! wretched state!" and these are included in a parenthesis, as if to save their credit. The words *original*, *dash'd*, and *iniquity*, are objectionable on the ground of enunciation. The multiplicity of syllables and the frequent recurrence of consonants of difficult articulation make the insertion of them in a lyric verse quite preposterous.

The parenthesis is equally fatal to lyrical character in descriptive verse.

"He left his dazzling throne above,
He met the tyrant's dart,
And, (O, amazing power of love!)
Received it in his heart."—*Dwt.* 139. 3.

"The love of gold be banished hence,
(That vile idolatry,)
And every member, every sense
In sweet subjection lie."
Watts, 2 *B.* 161. *Dwt.* 88. 4.

"To Jesus our exalted Lord,
(Dear name, by heaven and earth adored,)
Fain would our hearts, &c.
Dwt. 188. 1.

In these instances, the parenthetical lines are evidently added for the sake of rhyme, and unless we deem rhyme to be of greater importance than sense, we shall condemn their introduction as being destructive of lyric character. These stanzas, when read, are sufficiently intelligible; but if music be applied, their meaning will be lost, because they will not admit of a slow and measured enunciation. We will tire the reader's patience with but few more quotations, since, for those who feel sufficiently interested in the subject, mere references to the stanzas will be sufficient.

"But man, vain man, would fain be wise,
Born like a wild young colt, he *flies*
Through all the follies of his mind,
And smells and snuffs the empty wind."
Watts 2. *B. H.* 170. *Dwt. H.* 2.

"What if we wear the richest vest,
Peacocks and flies are better drest,
This flesh with all its gaudy forms,
Must drop to dust and feed the worms."
Dwt. H. 119.

"No, Lord I'll patiently submit,
Nor ever dare rebel,
Yet, sure I may, here at thy feet.
My painful feelings tell."—*Dwt. H.* 136.

But pride, that busy sin,
Spoils all that I perform,
Curs'd pride, that creeps securely in,
And swells a haughty worm."
Dwt. H. 175.

"How we should scorn these *clothes* of flesh,
These fetters and this load,
And long for evening to undress
That we may rest with God."
Dwt. H. 281. *Watts*, 2. *B.* 61.

Had such lines been the production of an infidel, we should have called them *burlesque*. But although we admit the pious intention of their author, and highly venerate his character, yet we are not prepared to derive either pleasure or profit from poetry, so deficient in elevation, both of diction and imagery. *Smelling*, *snuffing*, *spoiling*, *creeping*, and *undressing*, are objectionable words at least, when applied as above. The "wild young colt," would make a sufficiently ridiculous appearance in song, without an attempt to finish the comparison of "flying through all the follies of his mind," and, for our own part, we should hardly be able to control our risibility, should we witness a musical representation of the act of "smelling the wind." If glowing sentiment and elevated language are necessary to eloquence, they are emphatically so to song. The metaphor in the marked line of the following stanza, is peculiarly unfortunate, and unless performers could, by a personification of "trouble," in the manner of a response or fugue, execute the passage literally, it could never be sung·

"Thou see'st what floods of sorrow rise,
And beat upon my soul,
One trouble to another cries,
Billows on billows roll."—*Dwt. H.* 136.

Let this passage be sung in the *imitative* style, and the man of musical taste would be strongly impressed with the idea of *trouble;* but it is equally clear that his *ear* would be the troubled organ.

Under the head of the ridiculous, we wish to select but one stanza more, and this we recommend to the special attention of almanac makers.

"Well pleased, the toiling swains behold
The waving yellow crop;
With joy they bear the sheaves away,
And sow again in hope."—*Dwt. H.* 205.

If the sagacious reader will agree with us, that the following versification of one of Solomon's Songs, is destitute of poetical character, we would task his sagacity still further, by requesting him to point out its meaning, without recurring to the original.

"The Jewish wintry state is gone.
The mists are fled, the spring comes on,
The sacred turtle dove we hear,
Proclaims the new, the joyful year."
Watts, B. 1. 69.

Such lines could not be spoken, much less *sung*, in an impassioned manner, as there is obviously no passion in them.

From such examples, perhaps some of our readers are ready to infer that Dr. Watts was ignorant of the nature and design of music. Our respect for the poet forbids such a thought. Would time permit, we could adduce many specimens, to show that he well understood it. It would be an abuse of that great and good man, to supsose that he intended *all* that posthumous collection of lyric verses appended to his psalms, for the use of churches in their public devotions. If we are not greatly mistaken, his paraphrase of the parables and many other parts of the New Testament, was designed for fire-side amusement, and for the instruction of children, and not intended to be set to any other tune, than such as children, and sometimes even clergymen of the old school may use in *reading* them.

From the principles above advanced, it is evident that some attention is due to the *subjects* which are presented to us in our different collections of hymns. Whoever will take the trouble to compare the psalms and hymns with reference to the subjects which they embrace, will at once perceive a material difference unfavourable to the latter. The psalms are devoted to the several subjects which come under the head of devotional exercise, such as praise, penitence, &c., which imperiously demand the expression of feeling; and doctrinal or argumentative subjects are rarely introduced: whenever they are *alluded* to, it is done in a manner calculated to call forth some general sentiment of praise and thanksgiving, or of humility and patience. On the contrary, the hymns are devoted to a great variety of objects, and not a few are designed solely for instruction on doctrinal subjects. Mysterious subjects are attempted to be explained and enforced by abtruse argumentation. We do not say that instruction is entirely foreign to the object of psalmody, but we do not hesitate to say that it does not constitute its chief design. Psalmody is almost as intimately connected with devout feeling, as prayer, (especially the didactic prayers of some excellent and popular preachers,) and when it is made to supply the place of preaching, or when it is used merely as an echo to the sermon, it is grossly abused. How then can the doctrines of depravity, election, &c. be made the subjects of song? We are aware that these and other doctrines of the Christian's faith are calculated to excite powerful emotions, and that these emotions come within the rules of musical expression. But in order to *feel* them, we must first understand the nature and bearing of the subject, and yield to it our unqualified belief. The cultivation of that understanding and belief is exclusively the business of the preacher; after his duties are performed, it is within the province of psalmody to excite and animate the feelings and emotions which such doctrines are calculated to produce. Hence, a mere *allusion* to them is sufficient to answer the purpose of musical expression.

If these remarks are true, it is not to be wondered at, that Dr. Watts has frequently failed in imparting a lyric character to his subject. His paraphrase of the first three verses of the 13th chap. of 1 Corinthians, W. 1 B. 134, and Dwt. Coll. H. 86, is an example exactly in point. He has, in this hymn, invaded the province of the preacher, and that too, without producing a single line meriting the appellation of poetry. With such examples his hymns abound. See W. 1 B. 115. and Dwt. 99. (excepting the last verse,) W. 1 B. 131. and Dwt. 100,—W. 1 B. 136. and Dwt. 103. (except the last verse,) Dwt. 105. and W. B. 145. (first seven verses,) W. 2. B. 146. and Dwt. 108. Dwt. 110, (first five verses,) Dwt. 111. and W. 1 B. 83. Dwt. 112. and W. 1 B. 132. Dwight. 114, and Watts, 1 B. 20, Dwight 115, and Watts 1 Book 133. The sermons of the apostles, though truly excellent in their natural form, are unfit for the purposes of psalmody; yet Dr. Watts has paraphrased many passages, and Dr. Dwight has given us one of his predecessor's on "Gravity and Decency." (Dwt. 119.) We conclude by making the following references, which, whoever will take the trouble to examine, we believe will agree with us, that a large portion of the hymns in the collections of Watts and Dwight, are not worthy to be used in the public devotions of our churches and congregations, Dwt. H. 18. (4 verses.) Dwt. Coll. H. 40—42, (10 verses,) 49, (4 verses,) 50—52, (2 verses,) 61, (5 verses,) 62, 67, 73, 74, 75, 84, 87, 88, 185, 189, 196, 206, 211, 216, (Watts's sermons,) 226, (1st, 2d, 15th verses,) 231, 233, (except perhaps the last verse.) Watts 1st book, 2—2d B. 91, 2d B. 147, 2d B. 153, 2d B. 160, 2d B. 135, 1st B. 114, 1 B. 128, 2d B. 99, 1st B. 117, 2d B. 154, 2d B. 161, 3d B. 1, 3 B. 2,3d B. 14, 1st B. 89, 1st B. 19, 2d B .61, 2d B. 100.

COMMUNICATIONS.

For the Western Recorder.

TO THOSE WHO MAKE SPEECHES AT OUR ANNIVERSARIES.

GENTLEMEN,—I have never been present at any of our great celebrations in New York or Boston; but I have read with interest, many of the speeches that were delivered on those occasions.

Now I do not mean to complain that your speeches were not well made—nor do I believe that they will be wholly lost upon the world. I trust that they will do a great deal of good, and rouse many people to correspondent action. Still, I am not quite satisfied with them—yet I will not find fault and then leave you; but will endeavour to suggest a *better* speech than any I have seen printed this year—and this, notwithstanding the peculiar interest of the late anniversaries.

I cannot but feel some diffidence in endeavouring to instruct such a mighty host of *men of words*. But my confidence is somewhat strengthened by what was said to Timothy, "Let no man despise thy youth."

I will detain you no longer, Gentlemen, but now come to my speech.

"*Mr. President*, &c. &c.:—I am gratified that at this anniversary of the United Domestic Missionary Society, you have before you, in this vast and *respectable* assemblage, such evidence that your operations are duly appreciated; and that there is a growing interest felt by the respectable part of our enlightened community, in the subject of domestic missions.

"But after all this parade, and after all the fine speeches which will be made here, Sir, I shall still wish to ask one question, before I am assured that there is a reality in the appearances before us. And Sir, this is the question to all who are now assembled and to all who make pretensions of deep interest in your Society.

'*How deep* is the interest you feel for this cause? is it A SHILLING, A HALF DOLLAR—an hundred or a thousand dollars in depth? Or is it merely superficial—the same species of interest that would lead you to the theatre, when there was to be an assemblage of far fetched actors?

"Yes, Mr. President, I wish to press home the question to the heart and conscience of *every one* in this assembly, and the whole Christian community, HOW MUCH ARE YOU INTERESTED for the poor destitute churches in our land? And, Sir, I am aware that this question is no ordinary portion of a speech; and perhaps the individuals of this audience are not prepared to answer it. I will therefore set the example, and answer for one, to the satisfaction of my own conscience.

"I am interested for the destitute portions of Zion so much as to remember them daily in my prayers—to speak often to my friends, and to strangers also, concerning these *neglected* wastes. And further, I am interested just 'as the Lord prospers me.' I mean to live most economically, and the balance struck off from my expenditures, will show the money, to the amount of which, I am interested for the desolate portions of Zion.

"I am aware, Mr. President, that there is some fear in yonder corner of the house, that I am doing alms 'to be seen of men.' If I am, Sir, 'I have my appropriate reward,' in the contempt which a hypocrite deserves.

"But Sir, on reading my Bible, I find a reply to such as are ready to object against my present form of speech. In the days of Joshua, idolatry was the besetting sin of the people—feeling the importance of the worship of the true God, Joshua assembled the people, as we are now assembled, and after calling upon them to do their duty, he steps forth in a solemn, public resolution, as to the course he should pursue; 'As for me and my house, we will serve the Lord.'

"If idolatry was the prevailing sin of Joshua's time—"covetousness, which *is* idolatry," and present aggrandizement, which is more than idolatry, are the sins of our day—and though "the heathen may rage, and the people imagine a vain thing," I will not be silent. But, Sir, I declare it to be my most firm and settled conviction, that *no man deserves the name of Christian, who loves wealth and splendour, more than the souls of his fellow men.* And who is that man? I refer the individuals of this assembly to their accounts of expenditures, and these accounts shall settle the question. Where do the individuals of this audience, pay their money? Let them answer me that question, Sir, and I will tell you where their hearts and souls are.

"One word about alms, Sir, and I have done; for five minutes is as long a speech as I wish to *hear* or make. I ask no alms of the church—I talk of DUTY—DUTY—your solemn *vows*—your high sounding *professions*, Christians, demand a performance. *Pay your vows.* Remember you are stewards. Return to the treasury of the Lord, the *first fruits of your increase.*"

DUTY.

For the Western Recorder.

A HAPPY AFRICAN.

Among professors of religion, it frequently happens that those who have had the least opportunity for mental improvement, come to show, when their minds are enlightened by the Gospel, a more fixed regard for its precepts, than many others, who can boast of the advantages of a refined education. The truth of this remark, never struck me so forcibly, as when an instance which I shall now relate, came under my own immediate observation.

On the bank of one of those lakes, which are scattered through our western country, at a place where the water, running up into the main land, formed a little cove, safe from the effect of the storms, lived a poor African, who gained his subsistence by fishing. His history is short, but instructive. Poor Cæsar, had been torn from his country, and from the beloved circle of his relations, to administer to the pleasures of affluence. After having lived a few years among slaves in Virginia, with the master who bought him from the slave ship, he was obliged a second time to be torn from friends that he loved, to accompany his owner to the then western wilds of our state. His master purchased a large farm on the border of the lake; and employed his slaves in its cultivation. Cæsar having a real affection for him, laboured with fidelity, and his master being pleased with his exertions, at length gave him his liberty, and the small spot of ground on the shore of the lake above mentioned. Being particularly acquainted with Mr. B——, his worthy master, I resolved, while on a visit to that section of the country, to spend an approaching Sabbath at his hospitable mansion. After the services of the day, in which I had been more than usually impressed with the solemnity of the preacher, I wandered alone at sunset, along the beach of the lake, ruminating on the power and goodness of God. Lost in meditation, and indifferent to what was passing around me, I turned up the little bay that ran into the land, when my attention was called to a spot, whence proceeded a voice as in earnest supplication. I cast my eye thither, and beheld a little log hut placed beneath some venerable oaks, that waved their branches as if to protect it from harm, and at a little distance, a small spot of ground enclosed with an impenetrable hedge. The hut fronted the lake, and from it to the shore there was a gradual descent, to where a little canoe was drawn up upon the beach. I waited till the voice had ceased, and then drew near the cottage. The barking of a watchful little dog brought to the door a grey-headed African, who proved to be Cæsar. I followed him into the cottage, and after some conversation, demanded the cause of the fervent address which I heard proceeding from his hut. He hesitated answering me, but at last exclaimed "Ah Massa: dere be berry great God, dat make bote you and me!" "And was it to this God that you were addressing yourself?" asked I,—"Yes Massa," he said, "I pray he bless me, and de udder peoples." "What makes you pray to him?"—"O, me be one berry great sinner; me can do noting widout him."—"And do you believe he will assist you, and give you all you ask?"—"Yes, yes!" exclaimed the aged African, his eyes beaming with confidence and enthusiasm, "dough my heart be black like my face, he make him white like yours." In short, I spent an hour of most interesting conversation with what the world would call a degraded son of humanity, and learned from his own lips the cause of his conversion.

He had been accustomed to spend his Sabbaths, (being the only time he was not otherwise engaged,) in his canoe upon the lake, catching fish, for which he obtained ready money at the market. On one of these occasions, he had rowed into the middle of the lake, and was so earnestly engaged in his pursuit, as not to observe a heavy storm lowering in the west. As soon as he perceived the danger, he strove to gain the shore, but before he had accomplished half the distance, the storm burst upon the lake, and threatened to overwhelm every thing in its progress. In the words of pious Cæsar, "de wind he roar, and de water he run like ebery ting. Me bery much fraid. Me say, when you catch me here agin, me dont know. Me paddle wid all I could, but did no good. I tink I was gone. Den I tink of God. When he say I die now. Bimebye come a great water, pash gainst de canoe. Me tink he upset. Me paddle, and paddle, and paddle, at last me git to de shore, almost dead. But me begin to pray, and member what Mr. V——, de minister say, and me ask God to forgib me. Pretty soon, someting tell me in my heart, Cæsar go dy ways! and sin no more. I used like to swear, now me like to pray. O, Massa, you dont know how good he be. Me pray all time, if me had'nt hoe corn."

After some further coversation, with this humble follower of Jesus, I bade him farewell, and as I walked back to my friends, I thought of the passage, "Ethiopia shall stretch forth her hands unto the Lord."

B. MORANGE'S *MEDICATED OIL SILK.*—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:

CERTIFICATE.

New-York, 23d *Aug.* 1820.

☞The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)
Wright Post, M. D. Jno. Watts Jun. M.D.
Alex. H. Stevens, M. D. R. S. Kissam, M.D.
David Hosack, M. D. W.G.S. Macneven, M.D.
Jno. Neilson, M. D. Edw. Delafield, M.D.

Another certificate highly recommending the above, the subscribers have signed,
Felix Pascalis, M. D. Dr. Valentine Mott.
Samuel L. Mitchell, M. D.

For sale only by
WARNER & HARVEY,
who have also on hand an extensive assortment of
DRUGS & MEDICINE,
PATENT MEDICINE, DYE-WOODS & DYE STUFF, PAINTS,—LAMP, LINSEED, & CARDING OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.
Utica, July 19, 1825. 6w55

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by
J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

TALES OF THE CRUSADERS,
BY the author of "Waverly," "Quentin Durward," &c.—Also the NORTHERN TRAVELLER, just received and for sale by
MERRELL & HASTINGS, No. 40
August 9, 1825 58tf

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the
NEW BRICK STORE,
corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of
GROCERIES,
LIQUORS, WINE, FRUIT, FISH, &c.
comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his
GENERAL SEED ESTABLISHMENT,
at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.
Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:
For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies, 3 00
The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.
Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.
By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

THE subscribers are now receivingfrom N. York and Philadelphia, their secondsupply of
GOODS,
this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No, 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.
Cash and the highest prices, paid for Pot and Pearl Ashes.
May, 24, 1825.

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,
RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.
Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.
All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y39

Piano Forte & Violincello
FOR SALE.
THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.
Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.
I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞The postage must be paid on *all* communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*